1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4



of the dwelling (Yaya'-kamak-lō) is placed in the shrine (op-yan) and fed on different occasions.

DIVINING-STONES. — The divining-stone plays an important part in the ritualistic life of the Koryak. Like all the guardians, the divining-stone constitutes a necessary attribute of the family hearth. Divining is practised at all ceremonies, — when a child is given a name, before starting on a journey, after a death, during the whale festival, etc. The divining-stone is sewed up in a leather bag (Fig. 15), and a number of charms are frequently attached

Fig. 14, *a* ($\frac{1}{11}$), *b* ($\frac{1}{11}$). Special House Guardians. Length, 25 cm., 27 cm.

Fig. 15 ($\frac{1}{10}$). Divining-Stone. Total length, 28 cm.

to it. When in use, it is hung on a stick, a question is put, and the stick is lifted. If the stone does not move, it means that the answer is in the negative. If it swings, it indicates an affirmative answer. Sometimes two or three sticks are tied together, and the stone is hung from the point where they are joined. By inclining this support, the stone is enabled to swing. Divining-stones are rounded pebbles picked up on the river-banks, but selected by experienced men or shamans. Before they are used, a spell is wrought over them. The divining-stone is called an·a'pel or an·a'pila'qu ("little grandmother").

AMULETS. — All objects over which incantations are uttered are called ewya'nwičō (ewya'na signifies "conjuring," endowing with supernatural power"), and serve as amulets. In this sense, all the Koryak *penates* and guardians

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are ewya'nwičδ. I shall discuss here only those amulets that serve as individual charms against diseases. To guard against headaches, sometimes a strap and hare's hair are braided in with the hair of the head (Fig. 16, *a*). Ordinarily a bead is attached to it, and a spell is pronounced over it. Fig. 16, *b*, represents a charmed bracelet braided of sinew-thread, hare's

Fig. 16, *a*, Drawing from a Photograph; *b* (1/11), Hair-String and Bracelet worn as Charms.

Fig. 17, *a* (1/11), *b* (1/11). Necklaces worn as Charms.

and wolf's hair, with a bead attached to it. It was worn as a protection against rheumatism in the arm. A similar amulet is represented in Fig. 17, *a*.

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It is worn around the neck. It consists of a thong braided together with reindeer-hair, and beads strung on it. Sometimes a guardian representing a human figure or some animal is appended to such an amulet (Fig. 17, *b*).

Tattooing, so far as it is not done as a matter of fashion, is also to be classed with amulets. Aching parts of the body are tattooed in order to drive away the pain. Tattooing is thus made to serve as an amulet or guardian. The design of the tattooing frequently represents a human figure. The method of tattooing is the following. Pounded charcoal is mixed with oil. A thin sinew thread twisted with a woman's hair is blackened in it, and then, by means of a fine needle, is drawn through the skin. This kind of tattooing is called gett'plin ("pierced"). It is practised on women as well as on men: while tattooing as an adornment is practised on women only, and is called lō'-ke'le ("face-painting"). Some women tattoo the face as a charm against barrenness.

The method of charming amulets and making incantations will be discussed more fully in the next chapter.[1]

GENERAL REMARKS. — We have seen that the majority of the guardians are family deities. Only the guardian of the habitation has a tendency to become a village protectors. On the other hand, only amulets against diseases, and a certain kind of tattooing, figure as guardians of individuals. All the other guardians are closely connected with the household fireplace and the welfare of the family. They cannot be transferred into a family of strangers; but they may be temporarily engaged by one or another of the members of the family.

[1] See pp. 59-64.

23: Krasheninnikov N-3 (1736-40) 1764 Koryak



*kotſkoi* have great herds, and yet feed for the moſt part upon ſea animals. The *Koreki* would be miſerable if they wanted the rein-deer: for they know no way of keeping themſelves alive, as they do not underſtand how to catch fiſh; and if they did, could not ſoon provide themſelves with boats, nets, or dogs: ſo that the poorer ſort are employed by the richer in feeding their deer, for which they receive meat and cloaths; and if they have any ſmall ſtock of their own, they are allowed to feed them with their maſter's cattle.

The rein-deer *Koreki* exchange their deer and deer-ſkins with the neighbouring people for the very fineſt furrs, of which they have always a large ſtock by them.

The religion of the *Koreki* is more abſurd than that of the *Kamtſchadales*, at leaſt that little chief, of whom I had my information, ſeemed to have ſcarce any idea of a God; they ſeem more to reſpect evil ſpirits, which, according to their opinion, inhabit the rivers and woods: this reſpect ſeems to be owing to their fear. The ſettled *Koreki* acknowledge for their God, the *Kuta* of the *Kamtſchadales*. They have no fixt time of worſhip or offering ſacrifices; but, whenever they pleaſe, they kill either a rein-deer or a dog, which they fix upon a ſtake, turning its face towards the eaſt, leaving only the deer's head and tongue upon the ſtake. They themſelves do not know to whom they make theſe ſacrifices, and only uſe theſe words, *Vio coing yack ne la lu, han be vau*; that is, This to you, and may you ſend us ſomething that is good. The time of ſacrificing is when they are going to paſs any river or waſte, which they think the devils inhabit; then they kill one of their deer, and eating the fleſh, they faſten the bones of the head upon a pole, which they fix oppoſite to the habitation of the ſpirits. When the *Koreki* are afraid of any infectious diſtemper, they kill a dog, and winding the guts upon two poles, they paſs between them.

During